Calendarium Catholicum:

Ann Broom Framlingh
OR, Suffolk

An Universal Almanack,

1664. 1800

Being Leap-Year.

WITH

Memorable Observations;

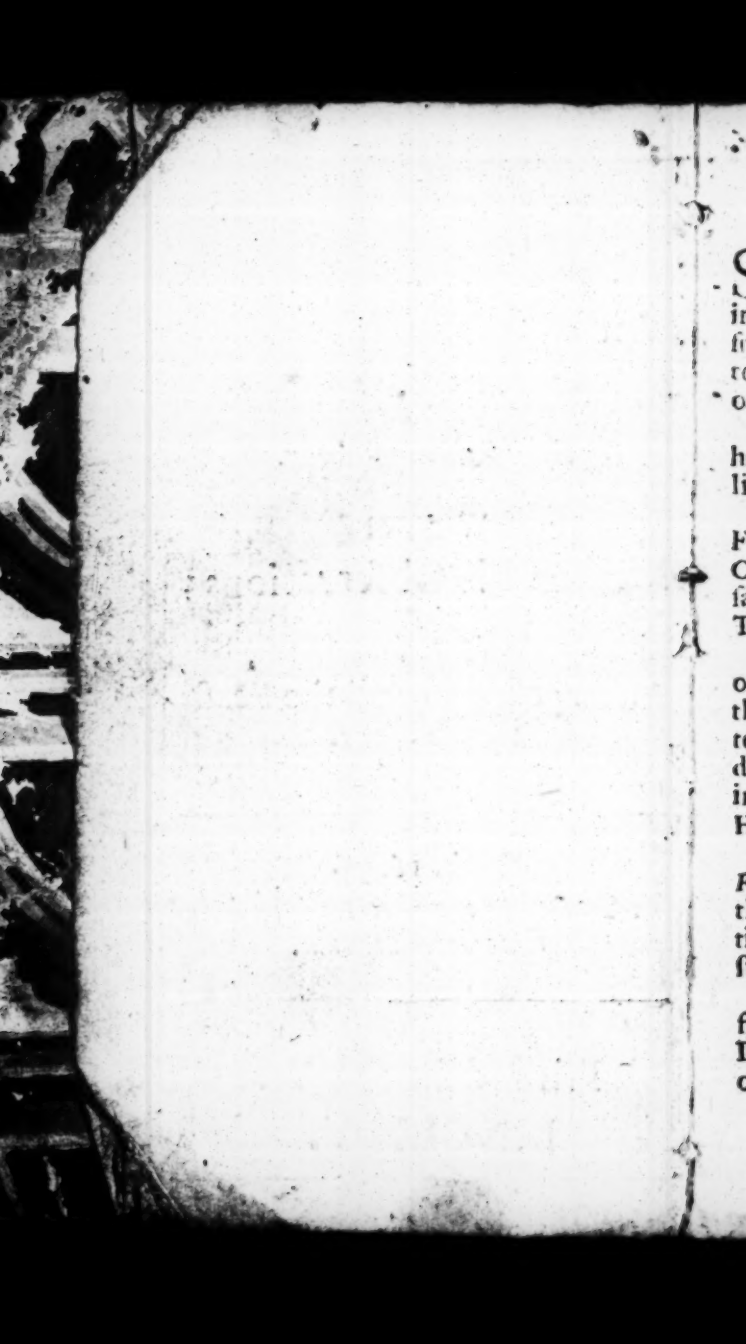
AND

An Exposition of all the Feasts in the Year.

Ezech. 16. 55.

Et Tu & filiæ tuæ revertemini ad Antiquitatem vestram.

Printed in th
MDC



SInce the landing of St. *Austin* the Monk in the Isle of *Thanet* in *Kent* (*Anno* 596.) being sent from *Rome* by St. *Gregory* the Great to convert our Ancestors the Saxons to the Catholick Faith. } 1068 years

Since *Ethelbert* King of *Kent* and his Subjects, received the Catholick Faith from the same St. *Austin*. } 1067

Since *Ethelbert* the said King Founded and Erected St. [illegible] Church in *London*, in or near the same place where the Idolatrous Temple of *Diana* stood. } 1058

Since St. *Edw.* the Confessor, King of *England*, Founded and Endow'd the great Church of *Westm.* Dedicated to St. *Peter*, and first cured the disease called the *Kings Evil*, leaving that miraculous Prerogative, Hereditary to his Successors. } 619

Since the Title of *Defender of the Faith* was first given by Pope *Leo* the x. to King *Henry* the 8. for writing against *Martin Luther*, an Apostate Friar. *An.* 1525. } 139

Since King *Henry* the 8th was first by Act of Parl. (26. *Hen.* 8. 1.) Declared Supream Head on Earth of the Church of *England*. *An.* 1534. } 130

4. Since *John Fisher* Bp. of *Rochester*, & Sir *T. More*, L. Chancellor of *Eng.* were put to death for disacknowledging that *Supremacy*. 1535. 129

Since the publick exercise of the Catholick Religion was first prohibited in *Eng.* by Act of Parliament (2. & 3. *Edw.* 6. *Ca.* 1.) after it had continued the established Religion of this Country above 900. years. 117

Since the Common-Prayer Book was first compos'd, (29 *May*, 1649.) and Authorized in *England* by Act of Parliament. (2 & 3 *Edw.* 6.) 117

Since *Mary Qu.* of *Scots* (our Gracious Soveraigns G-Grand Mother) came into *Engl.* for refuge against her Rebellious Subjects. *An.* 1568. 96

Since the said *Queen* was publickly Arraigned, and ignominiously put to death after 18. years imprisonment in *Fotheringham Castle*. 78

Since the horrid *Powder Plot*, suspected to be politickly contriv'd, &c. but known to be acted by a few desperado's of a *Religion* that detests such *Treasons*, though ambition and discontent made them Traytors. 59

Since the beginning of the Long Parliament, of such dismal consequence to these Kingdoms. 3. *Nov.* 1640. 24

Since

132
7.8
210

Since the *Kirkmen* of *Scotland*, most perfidiously sold their Native, Lawful good King. 18

Since the same good King *Charles* the first, of ever blessed Memory, was most barbarously Murdered at his own Palace Gate by infamous Rebels. 30 *January*, 1648. 16

Since the Noble Marques *Montross* was *inhumanly* murdered at *Edenburgh* by the *Kirk Covenanters*. 21 *May*, 1650. 14

Since the memorable and Fatal *Battle* of *Worcester* (3 *Sept.* 1651.) and his *Sacred Majesties* most miraculous preservation from the fury of bloody Rebels, *happily* begun by Mr. *Giffard*, *Carlos*, the *Pendrils*, *Whitgrave*, *Huddleston*, and other *Catholicks*, and as fortunately carried on by Mrs. *Lane*, *Windham*, *Philips*, *Ganter*, and other *Protestants*. 13

Since *Oliver* the late prodigious Tyrant & Regicide was hurried into another world in a most outragious Tempest and Whirlwind, 3 *Sept.* 1658. 6

Since his Sacred Majesty *KING Charles* the II. (whom God long preserve) was most *happily* restored to his Crowns and Dignities, 29 *May*, 1660. 4

Since the Judgement of God overtook *Hugh Peters* and his Brethren at the same place, where they had demolish'd the Standard of mercy, 16 *October*, 1660. 4

Since

Since the Rebellious Inſurrection of the *Fanaticks* in *London*, *Janu.* 1660. 3

Since the great Antichriſt was happily reveal'd, and learnedly demonſtrated to be neither Pope nor Turk, but the Covenanters, and prevailing Faction of the Long Parl. By *Griffith Williams*, Lord Biſhop of *Oſſory*. 3

Since the nauſeous Carcaſſes of *Cromwel*, *Bradſhaw* and *Ireton*, ſtunck above ground at *Tiburn*, 30. *January*. 1660. 3

Since the damn'd *League and Covenant* was ſent to Hell in a fiery Chariot, *May* 22. 1661. 3

Since *Gaffer Monſon*, *Mildmay*, and *Wallop*, did penance at *Tiburn*, 27. *Jan.* 1661. 3

Since *Barkſtead*, *Corbet* & *Okey*, took their laſt farewel there. 19. *April* 1662. 2

Since *Sir Henry Vane* (Knight of the *Myſterious Allegories*) received a healing ſtroak upon *Tower-hill*. 14. *June*. 2

Since the Rebellious Conſpiracy in the *North*. 1

Regia tota Domus, Populique Britannia tota.
Sit conjuncta ſibi, ſit quoque juncta Deo.

Holy

Holy dayes of Obligation in the Catholick Church.

ALL Sundayes, New years day, Twelf day. The Purification, Annunciation, Aſſumption, and Nativity of the B. Virgin *Mary*. All the 12 Apoſtles, *St. Joſeph*, Eaſter day, with two dayes next following; Aſcention day, The *Invention* of the Holy Croſs, Whitſunday and two days next following, *Corpus Chriſti* day, Saint *John* Baptiſt, Saint *Anne*, Mother of the bleſſed Virgin, Saint *Laurence*, Saint *Michael*, All-Saints, Chriſtmas day, Saint *Steven*, Holy Innocents, Saint *Sylveſter*.

Faſting Dayes.

ALL the Lent, except Sundayes; The Ember dayes, the Eves of Chriſtmas and Whitſuntide, the Eves of the Nativity, Purification, Annunciation (unleſs it fall in Eaſter week) and Aſſumption of the B Virgin, of all Saints, of all the 12. Apoſtles (except St. *John* Evang. and St. *Philip* and *Jacob*) of St. *John* Baptiſt, and St. *Laurence*, All Frydayes, except within the 12 dayes of Chriſtmas, and from Eaſter day to the Aſcenſion, Aſcenſion Eve.

Dayes of Abſtinence.

On all Sundays in Lent, on all Saturdays Munday and Tueſday next before Aſcenſion, and on St. *Marks* day (if fall not in Eaſter week) we abſtain from fleſh.

Ember Dayes.

Wedneſday, Fryday and Saturday next following the firſt Sunday in Lent, Whitſunday, the Exaltation of the Holy Croſs, and *St. Lucies* day are the *Ember dayes*, anciently called *Quatuor Tempora*.

Advent.

The firſt Sunday of *Advent*, is alwayes that which either falls on *St. Andrews* day or the next to it, be it before or after; that is, that Sunday which either falls on the 27. of *November*, or on any day after till 3. *December* be paſt.

The time of Marriage.

The ſolemnizing of Marriage is forbidden, from the firſt Sunday of *Advent*, till after Twelf day, and from the beginning of Lent till Low Sunday. All other times it may be ſolemnized.

Jan.

January hath XXXI. dayes.			Sun Rise.
Full moon 5 day, last quarter 13 day. New moon 18 day, first quart. 26 day.			
1	a	Circumcision of our Lord	8 3
2	b	Octave of St. Stephen	8 2
3	c	1 Sunday after Christmas	8 0
4	d	Cronlake Monk	7 59
5	e	St. Edw. King and Confessor	7 58
6	f	Epiphany of our Lord	7 57
7	g	Ced. Bishop of London	7 55
8	a	William Bishop of York	7 54
9	b	Adrian Abbot	7 53
10	c	1 Sunday after Epiphany	7 51
11	d	Higinius Pope and Mart.	7 50
12	e	Benedict. Abbot of Wire	7 48
13	f	Kentigern Abbot	7 47
14	g	Hilary Bishop	7 45
15	a	Paul first Hermite	7 44
16	b	Marcellus P. & Mart.	7 42
17	c	2 Sunday after Epiph.	7 41
18	d	Chair of St. Peter at Rome	7 39
19	e	Wolfian Bishop of Worcester	7 37
20	f	Fabian and Sebastian	7 35
21	g	Agnes Virg. & Mart.	7 34
22	a	Vincent Martyr	7 32
23	b	Term begins	7 30
24	c	3 Sunday after Epiph.	7 28
25	d	Conversion of St. Paul Ap.	7 27
26	e	Policarp Bishop & Mart.	7 25
27	f	St. John Chrysostom	7 23
28	g	Agnes Apparition	7 21
29	a	Gildas Abbot	7 19
30	b	Decollation of King Charls the I.	7 17
31	c	4 Sunday after Epiph.	7 15

February hath XXIX. dayes.

Full Moon 1 day, last quarter 8 day.
New Moon 17 day, first quart. 24 day.

1	d	Ignatius Bishop and Mart. Fast	7	13
2	e	Purification of B. Virgin	7	10
3	f	Blase Bishop and *Mart.*	7	9
4	g	Gilbert Confessor	7	8
5	a	Agatha Virg. and mar.	7	6
6	b	Dorothy Virg. and *Mar.*	7	4
7	c	Septuagesima	7	3
8	d	Edelflede Abbesse	7	1
9	e	Apollonia Virg and *Mart.*	7	0
10	f	Will. D. of Aquitain and	6	58
11	g	*Scolastica*, Virgin	6	56
12	a	Term ends	6	53
13	b	Ermenild Qu. of *Mercia*	6	51
14	c	Sexagesima	6	49
15	d	Faustin and Jovita *M. M.*	6	47
16	e	Tancone, Bishop	6	44
17	f	Finan, Bishop	6	42
18	g	*Simeon* Bishop and *Mart:*	6	40
19	a	Acca, Bishop	6	38
20	b	*Mildred* Virgin	6	36
21	c	Quinquagesima	6	34
22	d	Chair of St Peter at Antioch	6	32
23	e	Shrove-Tuesday	6	30
24	f	Ash-Wednesday Fast	6	28
25	g	St. Matthias Apostle	6	22
26	a	John Bishop	6	24
27	b	Andromachus Conf.	6	22
28	c	Quadragesima: the first	6	20
29	d	Sunday in *Lent.*		

In Leap year, February hath 29. dayes, other years it hath but 28.

March hath XXXI. dayes.

Full moon 1 day, last quarter 9 day,
New moon 17 day, full moon 31 day.

1	d	David Archbishop of Menevy	6	18
2	e	Chad Bishop	6	16
3	f	Casimirus Conf.	6	14
4	g	Ember week	6	12
5	a	Eusebius	6	10
6	b	2 Sunday in Lent	6	8
7	c	Thomas of Aquin, Conf. & Doct.	6	6
8	d	Felix Bishop	6	4
9	e	Franciſca Romana	6	2
10	f	40 Holy Martyrs	6	0
11	g	Oswin, King and Mar.	5	56
12	a	Gregory, Pope, Conf & Doct.	5	58
13	b	3 Sunday in Lent	5	41
14	c	Leo Bishop	5	44
15	d	Aristobulus Bishop	5	50
16	e	Alrede Abbot	5	48
17	f	Patrick Bishop and Confessor	5	46
18	g	Edward King and Mart.	5	44
19	a	*S. Joseph Conf. B. M. Husband.*	5	42
20	b	Midlent Sunday	5	40
21	c	Benedict the great, Abbot	5	38
22	d	Saturnius Mart.	5	36
23	e	Egbert King	5	34
24	f	Lanfrank Bp. of Cant. Fast.	5	32
25	g	Annunciation of B. Virgin	5	30
26	a	William of Norwich M.	5	28
27	b	Passion Sunday	5	26
28	c	Fremund King and Mart.	5	24
29	d	Cyril, Deacon & mart.	5	22
30	e	Patrone Bishop	5	20
31	f	Transl of Adelme Bishop	5	18

April hath XXX. dayes.

Last quarter 8 day, new moon 16 day.
First quarter 22 day, full moon 30 day.

1	g	Conversion of S. Ma. Mag.	5	20
2	a	Francis of Paula, Conf.	5	18
3	b	Palm Sunday	5	16
4	c	Guire Pr. and Ermite	5	14
5	d	Vincent Confessor	5	12
6	e	Ethelweld King	5	10
7	f	Mandy Thursday	5	7
8	g	Good Fryday	5	4
9	a	Holy Saturday	5	2
10	b	Easter Day	5	4
11	c	Easter Munday	4	58
12	d	Easter Tueiday	4	56
13	e	Hermenegildus *Mar.*	4	55
14	f	Tiburtius Valerian, m. m.	5	53
15	g	Transl. of Oswald Bishop	4	52
16	a	Translation of *S*t. Alban.	4	50
17	b	Dom. in Albis. Low Sunday	4	48
18	c	Apollonius Mar.	4	4
19	d	Elphege B. of Cant.	4	44
20	e	Ceadwal King	4	42
21	f	Anselm B. of Cant,	4	40
22	g	Sotar and Caius P. & m. m.	4	35
23	a	*St. George Mar. K. Cha. Coron.*	4	37
24	b	2 Sunday after Easter	4	35
25	c	*St. Mark Evangelist.*	4	33
26	d	Cletus and Marcellinus P. P.	4	31
27	e	Term begins.	4	29
28	f	Vitalis Martyr	4	27
29	g	St. Peter Martyr, and	4	25
30	a	Katharine of Sienna, Virg.	4	23

May hath XXXI. dayes.

Last quarter 8 day, new moon 15 day.
First quarter 22 day, full 30 day.

1	♋	St. Philip and Jacob	4	22
2	c	Athanasius B. and Conf.	4	21
3	d	Invention of the H. Crosse	4	20
4	e	Monica Widdow	4	19
5	f	Algive, Queen	4	17
6	g	St. John Portlatin	4	15
7	a	John of Beverly	4	13
8	♋	4 Sunday after Easter	4	12
9	c	Gregory Naz. B. and Conf.	4	11
10	d	Gordan and Epimachus m. m.	4	12
11	e	Mamertus B. of Vienna	4	9
12	f	Nereus, Achilleus, &c. m.	4	7
13	g	John the silent, Conf.	4	6
14	a	Boniface, Martyr	4	5
15	♋	Rogation Sunday	4	3
16	c	Ubaldus B. and Conf.	4	2
17	d	Transl. of 11000. Virgins	4	1
18	e	Sewal Bishop	4	59
19	f	Ascention. Holy Thursday.	4	58
20	g	Ethelbert King and Mart.	4	56
21	a	Godrick, Ermite	3	55
22	♋	Julia Virgin	3	54
23	c	Term ends	3	53
24	d	Vincent, Priest	3	53
25	e	Urban Pope, and Phil. Nereus	3	52
26	f	St. Austin Bishop of Canter.	3	52
27	g	John P. & M. & Bede, Priest	3	52
28	a	Jonas Abbot	3	51
29	♋	Whitsunday. Car. 2 natus.	3	51
30	c	whit Munday	3	50
31	d	Whit Tuesday	3	50

June hath XXX. dayes.

Last quarter 6 day, new moon 13 day.
First quarter 20 day, full 28 day.

1	e	Ember week	3	50
2	f	Marcellinus, Petrus, &c. *M.M.*	3	49
3	g	Eleutherius Ermite	3	49
4	a	Petrochus Bishop	3	49
5	b	Trinity Sunday	3	48
6	c	Norbertus Bishop and Conf.	3	48
7	d	Robert Abbot	3	48
8	e	William Bishop of York	3	47
9	f	Corpus Christi *Mrs Lon-*	3	47
10	g	Term begins *don*	3	47
11	a	St. Barnaby Apostle	3	47
12	b	2 Sunday after Pentecost	3	47
13	c	Anthony of Padua	3	47
14	d	Basil Bishop and Conf.	3	47
15	e	Vitus, Modestus, &c. M.	3	48
16	f	Richard of Chichester	3	48
17	g	Botolph Abbot	3	48
18	a	Marcus & Mercellian, m. m.	3	49
19	b	3 Sunday after Pent.	3	49
20	c	Edward King and Mart.	3	49
21	d	Cyriacus & Apollinaris, m. m.	3	50
22	e	Alban Protomatyr	3	50
23	f	Paulinus Bp. & Conf. Fast.	3	51
24	g	St. John Baptist	3	51
25	a	Amphibalus Mart.	3	52
26	b	4 Sunday after Pent.	3	52
27	c	Levine Bishop and Mart.	3	53
28	d	Leo Pope and Conf. Fast.	3	53
29	e	St. Peter, and Paul Apostl.	3	55
30	f	Term ends	3	56

July hath XXXI. dayes.

Last quarter 6 day, new moon 13 day.
First quarter 20 day, full 27 day.

1	g	Romwald Bishop.	3	56
2	a	*Visitation of B. Virgin.*	3	57
3	b	5 Sunday after Pent.	3	58
4	c	Elizabeth Q. of Portugal	3	59
5	d	Mudwene Abbesse.	4	0
6	e	Sexburg, Queen.	4	2
7	f	Transl. of Tho. of Cant.	4	3
8	g	Grimbald Abbot.	4	5
9	a	Edilburge, Queen.	4	6
10	b	6 Sunday after Pent.	4	8
11	c	Pius Pope and Mart.	4	9
12	d	Nabor and Felix, m. m.	4	11
13	e	Anaclete P. and mart.	4	12
14	f	Bonaventure Bp. & Doct.	4	13
15	g	Swithin Bp. of Winchester	4	14
16	a	Osmund Bp. of Sarum	4	15
17	b	7 Sunday after Pent.	4	16
18	c	Simphorosa with 7 Child. mar.	4	17
19	d	Dog dayes begin	4	18
20	e	Margaret Virg. and mart.	4	19
21	f	Praxedes Virgin	4	20
22	g	*St. Mary Magdalen*	4	21
23	a	Apolinary B. & *Mart.* Fast.	4	23
24	b	8 Sunday after Pent.	4	25
25	c	St. James Apostle	4	27
26	d	St. Anne mother of B. Virgin	4	29
27	e	Joseph of Aremathia.	4	30
28	f	Nazarius, Celsus, &c. P.& M.	4	32
29	g	Martha Virgin	4	34
30	a	Abdon and Sennem, m. m.	4	36
31	b	9 Sunday, ——Ignatius	4	37

Auguſt hath XXXI. dayes.

Laſt quarter 4 day, new moon 11 day.
Firſt quarter 18 day, full 26. day.

1	c	Lammas. St. Pet. ad Vincula	4	39
2	d	Stephen Pope and mart.	4	40
3	e	Invention of Steven Protom.	4	40
4	f	Dominick Conf. Founder, &c.	4	44
5	g	St. Mary ad Nives	4	46
6	a	Transfiguration of our Lord	4	48
7	b	10 Sunday after Pent.	4	50
8	c	Cyriac. Largus, &c. m. m.	4	52
9	d	Hugh, Bp. of Ely Faſt	4	54
10	e	St. Laurence Mart.	4	56
11	f	Gilbert Bp. of Chicheſter	4	58
12	g	Clare Virgin	4	59
13	a	Hypolitus and Caſſ. m. Faſt.	5	1
14	b	11 Sunday after Pent.	5	3
15	c	Aſſumption of B. Virgin	5	5
16	d	Thomas Monk and Mar.	5	6
17	e	Thomas of Hartford	5	8
18	f	Helen Empreſſe	5	10
19	g	Clinrank King and M.	5	12
20	a	Bernard Abbot	5	14
21	b	12 Sunday after Pent.	5	16
22	c	Timothy and his Fellows	5	18
23	d	Juſtinian, Mart. Faſt.	5	20
24	e	St. Bartholomew Apoſtle	5	22
25	f	Lewis King of France Conf.	5	24
26	g	Zephirine P. and M.	5	26
27	a	*Dog dayes end.*	5	28
28	b	13 Sunday after Pent.	5	30
29	c	Decollation of St. John Baptiſt	5	31
30	d	Fælix and Adauctus, m. m.	5	33
31	e	Adrian Biſhop of Cant.	5	35

September hath XXX. dayes.

Last quarter 2 day, new moon 9 day.
First quarter 17 day, full 25 day.

1	f	Giles, Abbot	5	37
2	g	Adaman, Abbot	5	40
3	a	*EXII TYRANNUS.*	5	42
4	b	14 Sunday after Pent.	5	44
5	c	Victorinus Bishop and M.	5	45
6	d	Bega Virgin, & Magnus Abbot	5	47
7	e	Transl. of Dunstan Bp. Fast	5	49
8	f	Nativity of the B. Virgin	5	50
9	g	Gorgonius mart.	5	51
10	a	Nicholas of Tolent Conf.	5	53
11	b	15 Sunday after Pent	5	55
12	c	Eanswide, Abbesse	5	58
13	d	Werenfride, Priest	6	0
14	e	*Exaltation of the Holy Cross*	6	2
15	f	Nicomedes mart.	6	4
16	g	Cornelius & Cyprian Bp. & M.	6	6
17	a	Steven and Socrates, m.	6	8
18	b	16 Sunday after Pent.	6	10
19	c	Januarius Bp. and M.	6	12
20	d	Eustachius Mart. Fast.	6	14
21	e	S. Matth. Apostle. *Ember week*	6	16
22	f	Maurice mart. *cum Sociis*	6	18
23	g	Linus P. and Mart. and	6	20
24	a	Tecla Virgin	6	22
25	b	17 Sunday after Pent.	6	24
26	c	Cyprian and Justina m. m.	6	26
27	d	Cosmas and Damian. m. m.	6	28
28	e	Lioba, Abbesse	6	30
29	f	St. Michael Arch-Angel	6	32
30	g	Jerome Priest Conf. and Dr.	6	34

October hath XXXI. dayes.

Last quarter 2 day, new moon 9 day.
1 quar. 16 day, full 24 day, last quar. 31 day.

1	a	Remigius Bishop and Conf.	6	36
2	b	18 Sunday after Pent.	6	37
3	c	Gerard Abbot	6	40
4	d	Francis, Conf. Founder of, &c.	6	42
5	e	Placidus and Soc. m. m.	6	44
6	f	Bruno, Confessor	6	46
7	g	Brigit widdow, Marcus P.	6	48
8	a	and m. and Sergius m.	6	50
9	b	19 Sunday after Pent.	6	52
10	c	Paulin Bishop of York	6	54
11	d	Edilburge Abbesse	6	56
12	e	Wilfrid Bishop of York	6	58
13	f	Transl. of St. Edward, King	7	0
14	g	Calistus P. and M.	7	2
15	a	Teresa, Virgin	7	4
16	b	20 Sunday after Pent.	7	6
17	c	Audry, Virgin	7	8
18	d	*St. Luke Evangelist*	7	10
19	e	Fridiswide, Virgin	7	12
20	f	Windelin Abbot	7	14
21	g	Ursula and Soc. V. and M.	7	15
22	a	Cordula, Virg. and M.	7	17
23	b	21 Sunday after Pent.	7	19
24	c	Term begins	7	20
25	d	St. Catherine, Virgin and Mar.	7	22
26	e	Evaristus Pope and m.	7	24
27	f	Ivo, Confessor Fast	7	26
28	g	St. Simon and Jude Apostles	7	28
29	a	Eadsine, Bishop of Cant.	7	30
30	b	22 Sunday after Pent.	7	32
31	c	Foilan Bp. and mart. Fast.	7	33

November hath XXX. dayes.

New moon 7 day, first quarter 15 day.
Full moon 23 day, last quarter 30 day.

1	d	*The Feast of all Saints*	7	34
2	e	Commemor. of all Souls	7	36
3	f	Winefride Virg. and mart.	7	38
4	g	Vitalis and Agricola m. m.	7	39
5	a	Malachy Bishop	7	40
6	☞	23 Sunday after Pent.	7	42
7	c	Wildebrord Bp. and Conf.	7	43
8	d	Four Crowned martyrs	7	45
9	e	Dedi. of our Saviours Church	7	46
10	f	Triphon, Respicius, &c. m. m.	7	48
11	g	Martin Bp. and Conf	7	49
12	a	Martin P. and mart.	7	50
13	☞	24 Sunday after Pent.	7	52
14	c	Laurence Bishop of Dublin	7	55
15	d	Nat. Catharinæ Reginæ	7	55
16	e	Edmund Bishop of Cant.	7	56
17	f	Greg Thaumaturgus Bishop	7	57
18	g	Ded. of S. *Pet.* Church	7	58
19	a	Pontian Pope and mart.	7	59
20	☞	25 Sunday after Pent.	8	0
21	c	*Presentation of B. Virgin*	8	1
22	d	Cecily Virgin and mart.	8	2
23	e	Clement Pope and mart.	8	3
24	f	Chrysogonus mart.	8	4
25	g	Katharine Virg. and mart.	8	5
26	a	Peter Bishop of Alexandria	8	6
27	☞	Advent Sunday	8	6
28	c	Term ends	8	7
29	d	Saturnine mar. Vac.	8	8
30	e	S. Andrew Apostle	8	9

December hath XXXI. dayes.

New moon 7 day, first quarter 15 day,
Full moon 22 day, last quarter 29 day.

1	f	Daniel Bp. of Bangor	8	10
2	g	Bibiana Virgin	8	11
3	a	Lucius King of Brit.	8	11
4	℣	2 Sunday in Advent	8	12
5	c	Sabbas Abbot	8	13
6	d	Nicholas Bp. and Conf.	8	13
7	e	Ambrose Bp. Dr. and Conf.	8	13
8	f	*Conception of the B. Virgin*	8	13
9	g	Ethelgin, Abbesse	8	13
10	a	Melchiades P. and mart.	8	13
11	℣	3 Sunday in Advent.	8	13
12	c	Elfrede of Crowland Virg.	8	13
13	d	Lucy, Virg. and mart.	8	13
14	e	*Ember Week*	8	13
15	f	Hilda, Abbesse	8	13
16	g	Beanus Bishop	8	13
17	a	O sapientia	8	12
18	℣	4 Sunday in Advent	8	11
19	c	Macarius, Abbot	8	10
20	d	Eugenius, Pr. Fast.	8	9
21	e	St. Thomas Apostle	8	8
22	f	Hildelide, Virgin	8	7
23	g	Inthware Virgin	8	6
24	a	*Christmas Eve* Fast.	8	3
25	℣	Nativity of our B. Lord	8	5
26	c	*St.* Steven first martyr	8	4
27	d	St. John Ap. and Evang.	8	3
28	e	Holy Innocents, m. m.	8	3
29	f	*Tho. Bp. of Cant. Mart.*	8	3
30	g	Eustach Abbot	8	2
31	a	Sylvester Pope and Conf.	8	2

ECLIPSES 1664.

THis Year produces four Eclipſes, two of the Sun, and two of the Moon, but with us the laſt of the Moon (which is a great and total Eclipſe) will be onely Viſible. This will happen upon Wedneſday 27 *July*, beginning 24 Minutes paſt 9 at night, and ending at 25 Minutes paſt one: At 37 Minutes paſt 10, it begins to be totally Darkned, and ſo continues till 12 Minutes paſt twelve.

There is extant, The PENITENT BANDITO, or the Hiſtory of the Converſion and Death of *Signor Troilo Savelli*, a Baron of *Rome*.— By Sir *Toby Mathew*.— Wherein you'l find a rare Example of Pentience and Humility.

Ann Broom
Born September 6 A
in 1784

An easie Table to find the true Intereſt due upon any Summe from Five ſhillings to an Hundred pounds for a Year, or under, after the rate of ſix *per Cent.*

		1 Mon			3 Mon			6 Mon			9 Mon			A year		
		ſh.	p.	q.	ſh.	p	q	ſh.	p.	q.	ſh.	p	q	ſh.	p.	q
Shill.	5	0	0	1	0	0	3	0	1	3	0	2	2	0	3	2
	10	0	0	2	0	1	2	0	3	2	0	5	0	0	7	0
	15	0	0	3	0	2	1	0	5	1	0	8	0	0	10	2
Pounds.	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
	8	0	9	2	2	4	2	4	9	1	7	1	3	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	9	0
Tens of Pounds.		p.	ſh	p	p	ſh.	p	p.	ſh.	p	p.	ſh.	p	p	ſh.	p
	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
	70	0	7	0	1	1	0	2	2	0	3	3	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

The principal Feasts and Holy Dayes in the year expounded.

SUNDAY, or our Lords Day (*dies Dominicus*) is a day dedicated by the Apostles, to the more particular service and honor of Almighty God, and transfer'd from the Jewish *Sabboth* to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; Whence it is called our *Lords Day*: and *Sunday* from the old Heathen denomination of *Dies solis*, the day of the Sun, to which it was sacred.

1. *JAN. The Circumcision of our Lord*, vulgarly called *New years day*, is a Feast instituted by the Church, in memory of the Circumcision of our Lord, on the eighth day from his Nativity, according to the prescript of the old Law, (*Gen.* 17. 12.) when he was named *Jesus*, as the Angel had foretold, (St. *Luke* 1. 14.) and began to shed his infant blood by the stony knife of Circumcision. And it is called *New-years day*, from the account of the old *Romans*, who began their year from that day.

6. *JAN. Twelfth-day*, or the *Epiphany* of our Lord, is a Feast solemnized in memory and honor of Christs *manifestation* and *apparition* to the Gentiles by a miraculous blazing Star, by vertue whereof, three Kings were *conducted* out of the East to *adore* him in the Manger, where they presented him

as

on this day, with *Gold*, *Myrrh* and *Frankincense*, in testimony of his *Regality*, *Humanity*, and *Divinity*. The word *Epiphany* comes from the Greek, and signifies an apparition, And it is called *Twelfthday*, because celebrated the *twelfth* day after Christs Nativity, exclusively: On the same *Twelfth day* are commemorated the Baptism of our Saviour, and the first miracle at the Wedding in *Cana* of *Galile*, turning water into wine.

2. *FEB. Candlemass day*, or the *Purification of the blessed Virgin*, is a Feast in memory and honor, both of the Presentation of our Blessed Lord, and the *Purification* of the B. Virgin, in the Temple of *Hierusalem*, the fortieth day after her happy Child-birth, performed according to the Law of *Moses Levit.* 12. 6. And it is called *Purification* from the Latine word, which signifies to *purifie*, not that the Blessed Virgin had contracted any thing by her Child birth, which needed Purifying, (being the Mother of purity it self) but because other common Mothers were, by this ceremonial right, freed from the Legal impurity of their Childbirths.

And it is called *Candlemass* or the *Mass* of *Candles*, because before *Mass* is said that day, the Church blesseth, that is, deputeth, or sets apart *for Sacred use* her *Candls* for the whole year, and makes a Procession with hallowed Candles in the hands of the faithful, in memory of the Divine light, wherewith Christ illuminated the whole Church at

at his *Circumcision*, when old *Simeon* ſtiled him, *A light to the Revelation of the Gentiles, and the glory of his people Iſrael*, S. *Luke* 2.32.

The four Sundays of *Septuageſima*, *Sexageſima*, *Quinquageſima*, and *Quadrageſima*, are days appropriated by the Church to Acts of Penance and Mortification, and are a certain gradation or preparation to the devotions of Lent, which are more proper and immediate to the Paſſion and Reſurrection of Chriſt; and they have their numeral Denominations from *Quadrageſima Sunday*, ſo called, becauſe 'tis about the *fortieth day* before Eaſter.

SHROVETIDE ſignifies the time of *Confeſſing*; for our Anceſtors uſed to ſay, *We will go to ſhrift*, inſtead of *we will go to Confeſſion*. And in the more primitive times, 'twas the cuſtom of all good Chriſtians then to *confeſs* their ſins to a Prieſt, the better to prepare themſelves, for an obſervation of *Lent*, & worthy receiving the holy Sacrament at *Eaſter*.

ASHWEDNESDAY is a day of publick Penance and Humiliation in the whole Church of God, and is ſo called from the ancient Ceremony of bleſſing *Aſhes* on that day, wherewith the Prieſt ſigneth the people with a Croſs on their foreheads, giving them this wholſome Admonition, *Memento homo quia pulvis es, & in pulverem reverteres. Remember man that thou art duſt, and to duſt thou*

shalt be turn'd. So to mind them of their mortality, and prepare them for the holy Fast of *Lent*. The *Ashes* us'd this day are made of the *Palms*, bless'd the *Palm-Sunday* before.

LENT is called in Latine *Quadragesima*, because it is a Fast of forty days, (excepting the *Sundays*, which are not kept as days of Fast, but abstinence, onely) instituted by the Church, in the grateful Commemoration of Christs fasting forty daves and forty nights in the desart. Which Fast has been observed in *England* near one thousand years, according to Sir *Rich. Baker* in his Chronicle, *Fol.* 5.

PASSION SUNDAY is so called from the *Passion* of *Christ* then drawing nigh, and was ordained by the Church more closely to prepare us for a worthy celebration of that Solemnity. On this day they cover all their Crucifixes, &c. in the Churches, with mourning colours, both to commemorate our Saviours going out of the Temple & hiding himself, & to dispose us to a compassion with him

PALM SUNDAY was instituted in memory and honor of the triumphant Entry of our Lord into *Hierusalem*, and is so called from the *Palm-branches*, which the Hebrew Children strewed under his feet, crying, *Osanna to the Son of David*, Mat. 21.15. And hence it is, that yearly, on that day, the Church blesseth *Palm*, & makes a solemn Procession to preserve the memory of that humble triumph

umph of our Saviour, all the people bearing *Palm-branches* in their hands.

MANDAY THURSDAY is a Feaſt in memory of our Lords laſt Supper, when he inſtituted the bleſſed Sacrament of his precious Body and Blood; and it is called *Manday Thurſday*, quaſi, *mandatum* or *Mandat Thurſday*, from the firſt word of the Antiphon, *Mandatum novum do nobis*, &c. Jo. 13. 34. *I give you a new command* (or mandat) *that you love one another, as I have loved you*; which is ſung on that day in the Church, when the Prelates begin the Ceremony of waſhing their peoples feet, in imitation of Chriſts waſhing thoſe of his Diſciples, before he inſtituted the Bleſſed Sacrament.

GOOD-FRYDAY is the moſt Sacred & memorable day, on which the great and glorious work of our Redemption was conſummated by our Saviour *Jeſus Chriſt* on his bloody Croſs, between two Thieves at *Hieruſalem*.

On *Thurſday*, *Fryday*, and *Saturday*, in holy week, the Offices called *Tenebræ*, are ſolemnly and mournfully ſung in lamentation for our Lords Paſſion. And becauſe thoſe Offices are ſtill anticipatedly recited the Evening of the foregoing dayes, *Wedneſday*, *Thurſday*, and *Fryday*, have gain'd the names of *Tenebræ* dayes; and they are called *Tenebræ*, (i. darkneſs) to repreſent the dark-

nesse which overspread the face of the earth, at the time of his Passion, for which end also the Church extinguisheth all her Lights, and after some silence, at the end of her whole Office, makes a great and sudden noise to represent the rending the Veil of the Temple, and the disorder whole Nature was in, at her Makers death.

25. March, *Annunciation of the blessed Virgin* is a Feast in memory of that most happy *Embassy*, brought to her from God by the *Angel Gabriel*, upon which, through her consent, and the operation of the Holy Spirit, God was incarnate in her sacred Womb.

EASTER-DAY (in Latine *Pascha*) is a great Festival in memory and honour of our Saviours *Resurrection*, or rising from the dead on the third day after his Crucifixion, *Mat.* 28 6.

And it is called *Easter* from *Oriens*, (i the *East*, or rising) one of the Titles of Christ. *And his name* (says the Prophet) *shall be called ORIENS.*

Munday and *Tuesday* following, are also kept holy, in memory of some of our Lords first apparitions after his Resurrection, which are commemorated on these two dayes, for the greater solemnity of the chief Feast.

DOMINICA IN ALBIS, commonly called *Low-Sunday*, in the Octave of *Easter-day*, and so called from the Catechumens or Neophites white garments (emblems of innocence and

and joy) which they put on at their Baptism, and solemnly put off with this day.

Holy Thursday or *Ascension day*, is a Feast Solemnized in memory of Christs glorious *Ascension into Heaven* the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 2. 9, 10,

3. May, *The Invention of the holy Cross*, otherwise called *Holy Rood-day*, is a Feast in memory of the miraculous *Invention* or finding out of the *Holy Cross* (on which our Saviour suffered) by St. *Helen*, Mother to *Constantine* the Great, after it had been hid and buried by the Infidels 180. years, who had erected a *Statua* of *Venus* in place of it.

Rogation week, (being alwayes the next but one before *Whitsunday*) is so called, because on *Munday*, *Tuesday*, and *Wednesday* of this week, *Rogations* (from *Rogo*, to ask and pray) and Litanies are used, with Abstinence from flesh, enjoyned by the Church to all persons, not onely for a devout preparative to the Feasts of Christs glorious Ascension, and Pentecost then shortly after; But also to beg and supplicate the blessing of God upon the fruits of the Earth.

The *Belgians* call it *Cruys-week*, i. *Cross-week*, and so 'tis called in some parts of *England*, because, when the Priest goes on those dayes in Procession, the *Cross* is carried before him.

In the North of *England* 'tis called *Gang-week*, from the *ganging* or going in Procession, and Perambulations then us'ed, &c:

Whitsunday or *Pentecost*, is a solemn Feast in memory and honour of the comming of the *Holy Ghost* upon the heads of the Apostles in tongues, as it were, of fire, according to *Acts* 2. 3.

Pentecost, in Greek, signifieth the *fiftieth*, it being the *fiftieth* day after the *Resurrection*. And 'tis called *Whitsunday*, from the Catechumens being anciently cloathed in *white*, and admitted on the Eve of this Feast to the Sacrament of Baptism. The old Saxons called it *Wied-Sunday*, *i.* holy Sunday; for *Wied* or *Wibed* signifies holy in that language, which also may have prov'd one occasion of this Name.

Trinity-Sunday is the Octave of *Whitsunday*, dedicated to the honour of the most Blessed Trinity; to signifie that the works of our Redemption and Sanctification, then compleated, are common to all the three Persons.

Corpus Christi day (which is alwayes the next Thursday after *Trinity Sunday*) is a Feast instituted by the Church in honour of the blessed Sacrament of the Altar, and receives its denomination from the *Body* of *Christ* substantially present there; On this day in all Catholick Countries, that adorable Sacra-

Sacrament is moſt ſolemnly carried about in Proceſſion; the Prieſts and all the people expreſſing their higheſt devotions in Hymns & Prayers, accompanied with all other outward teſtimonies of pious affections, as Muſick, Lights, Flowers ſtrewed along the ſtreets, and their beſt Tapeſtries upon the Walls, &c.

10. *Aug.* St. *Lawrence*, Deacon to Pope *Ziſtus*, was in the primitive times moſt cruelly broyled on a Grid-Iron, for the Faith of Chriſt, which martyrdom he ſuffered with incomparable fortitude.

15. Aug. *Aſſumption of the bleſſed Virgin Mary*, is a Feaſt in memory of her being *aſſum'd*, or taken up into Heaven, both Soul and Body, after her diſſolution or dormition; which is a conſtant Tradition in the Church, ever piouſly believed.

And the Feaſt of her *Nativity* (8. *Sept.*) is in memory of her happy and glorious Birth, by whom the Author of all life and ſafety was born to the World.

29. *Sept. Michaelmaſſe*, is a ſolemnity or ſolemn *Maſſe* performed on that day, with particular commemoration of St. *Michael* the Archangel, and of all the nine orders of holy Angels, and of that famous Battle fought by him and them in Heaven, againſt the Dragon and his Apoſtate Angels. (*Apoc.* 12.) in defence of Gods honour; as alſo to commend the whole Church of God to their

Pa-

atronage and Prayers, by whose charitable Ministry, we have received of God (as the Original source) so many benefits. And it is called the *Dedication of St. Michael*, from the dedicating a Church in *Rome* to him by Pope *Boniface*.

Nov. 1. *All-Saints*, or *All-Hallows*, is a solemnity in memory and honour of all the Saints, since the whole year is much too short to afford us a several Feast for every Saint in Particular.

Nov. 2. *All-Souls*, is a day set a part by the Church, for the living to commemorate by Prayers and Sufferages the Souls of the Faithful departed, and to that end the day is kept holy till noon.

These two dayes (*All-Saints*, and *All-Souls*) were of so eminent observance with our Ancestors, that they still continue no Court dayes in *Westminster Hall*.

The four Sundayes of Advent, are those preceeding Christmas day, and were so instituted by the Church, with particular Offices, commemorative of the benefits of our Saviours *Advent* or coming to redeem the world by his happy birth.

Dec. 25. *CHRIST-MAS*, or the *Nativity of Christ*, is a most solemn Feast yearly celebrated by the whole Catholick Church, even from the Apostles time to this day, in memory of the Birth of our Saviour Christ at *Beth-*

Bethlehem. And therefore it is called the Feast of his *Nativity*: And *Christmass*, from the *Mass* celebrated on that day to his honour.

Dec. 28. *Holy Innocents*, or *Childermass day*, is a Feast in memory of those Babes which *Herod* slew when he sought for our blessed Saviour: And it is called *Childe-Mass*, or *Childrens-Mass*, from the particular commemoration of those martyred children in the *Mass* for that day.

The several Feasts of the *Apostles* and other *Saints* are instituted by the Church to honour God in his Saints, and to teach us to imitate their several kinds of martyrdoms, and sufferings for the Faith of Christ, as also their several wayes of vertue and perfection.

S. Peter and *S. Paul*, are joyned in one solemnity, because they were principal and joynt co-operators under Christ in the conversion of the world, the first converting the *Jews*, the other the *Gentiles*: As also, because both were martyr'd at the same place, *Rome*, and on the same day, 29 *June*.

The four *Ember weeks*, (in Latine, *QATUOR TEMPORA*) are times of publick Prayer, Fasting and Procession, partly instituted for the succesful Ordination of the Priests and Ministers of the Church: and partly, both to beg and render thanks to God for the fruits and blessings of the Earth. *Ember*

comes from the *Greek* ἡμέρα, *i. dies*, a day, others call them *Ember Dayes*, from the ancient Religious custom of eating nothing on those days till night, and then only a Cake baked under the *Embers*, or Ashes, which was called, *Panem Subcinericium*, Ember-bread.

Wakes, or *Countrey Feasts*, are usually, if not always, observ'd on the Sunday next after that Saints day, to whom the Parish Church is dedicated, and took original from a Letter written by S. *Gregory* the great, to *Melitus Abbot*, who was sent into *England* with S. *Austin*, in these words. *It may therefore be permitted them* (the English) *that on the Dedication days, or other solemn days of Martyrs, they make them Bowers about the Churches, and* (refreshing *themselves, and Feasting together after a good religious sort*) *kill their Oxen now to the praise of God and increase of Charity, which before they were wont to sacrifice to the Devil*, &c. *Bedes Eccl. Hist. c.* 30. and *Hist. of St. Pauls. fol.* 178. And they are called *Wakes*, because on the Vigils of those Feasts, the people were wont to *awak*e from sleep at the several Vigils of the night, and go to prayer, which Religious custome is now irreligiously laid aside, and the Feasting-part only retained.

Other

Other Dayes ſet apart by Acts of Parliament.

Novemb. 5. By an Act of Parliament, (3. *Jac.*) 'Tis ordained, That all Perſons reſort to their Pariſh Church in the morning of this day, to hear Divine Service, and give thanks to God for the happy Deliverance from the *Gunpowder Treaſon*, &c. A Treaſon, which as it was ſuſpected to be contrived by the great Politition of that Age, to render Catholicks odious: ſo were there but very few of that Religion (and thoſe Deſperadoes too) detected of it: All ſober Catholicks, utterly deteſting both that and all ſuch abominable Conſpiracies, and hope the Imputation laid on them by that foul attempt, hath ſince been throughly expiated by their conſtant fidelity to his late *MAJESTY*, in a ſure time of Trial, when the hearty ſenſe of their duty engaged the loſs of ſo many lives in his defence, and the hazard of not a few in the particular preſervation of our preſent Soveraign whom God long, long continue OVER us.

30. *Jan-*

January 30. Is by Act of Parliament, 12. *Car.* 2. ſet apart as an Anniverſary day of Humiliation, to implore the mercy of God, that the guilt of the Sacred and Innocent blood of King *Charles* the *First*, of bleſſed memory, may not hereafter be viſited upon us and our Poſterity, &c.

This execrable Murder was actually committed by that Prodigy of Rebels, *Cromwell*, and his furious band of *Phanaticks*, but originally cauſed by a Treaſonable Rebellion rais'd againſt that good King, by the Covenanters of *Scotland*, and *Presbyterians* of *England*. As the ingenious Mr. *Leſtrange* (in his *Supplement*) ſayes moſt truly, *The Independants Murdered* Charles Stuart, *but the Presbyterians kill'd the King.*

May 29. Is by Act of Parliament (12. *Caroli* 2.) ordained to be ſet apart to celebrate the memory of his Majeſties wonderful and glorious Reſauration to his hereditary Regal Authority, compleated on this day, by the unanimous Votes of the *Lords* and *Commons* in Parliament, and the paſſionate deſires of the people. And he that obſerves not this day, with a hearty *VIVAT REX*, be he *Anathema*.

Rex & Regina beati.

FINIS.

January 30. Is by Act of Parliament, 12. *Car.* 2. set apart as an Anniversary day of Humiliation, to implore the mercy of God, that the guilt of the Sacred and Innocent blood of King *Charles* the *First*, of blessed memory, may not hereafter be visited upon us and our Posterity, &c.

This execrable Murder was actually committed by that Prodigy of Rebels, *Cromwell*, and his furious band of *Phanaticks*, but originally cauſed by a Treasonable Rebellion rais'd against that good King, by the Covenanters of *Scotland*, and *Presbyterians* of *England*. As the ingenious Mr. *Leſtrange* (in his *Supplement*) sayes most truly, *The Independants Murdered* Charles Stuart, *but the Presbyterians kill'd the King.*

May 29. Is by Act of Parliament (12. *Caroli* 2.) ordained to be ſet apart to celebrate the memory of his Majesties wonderful and glorious Reſauration to his hereditary Regal Authority, compleated on this day, by the unanimous Votes of the *Lords* and *Commons* in Parliament, and the passionate desires of the people. And he that obſerves not this day, with a hearty *VIVAT REX*, be he *Anathema.*

Rex & Regina beati.

FINIS.